



No. X.

New Series.

VOL. V.

THE
AMERICAN
BAPTIST MAGAZINE.

PUBLISHED BY THE

Baptist Missionary Society of Massachusetts.

October, 1825.

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Lincoln & Edmands, No. 59 Washington Street,

Have just published the 2d stereotype edition of the Pronouncing Bible, the first edition having been called for in the course of a few months from its publication. The Publishers are gratified in receiving from all parts of the United States, the most encouraging testimonials of approbation to the work, and doubt not but it will exert a very powerful influence in effecting a correct pronunciation of the Proper Names used in the Bible. The work is printed on a fine linen paper, and well bound.

Letter from Rev. Spencer H. Cone, Pastor of the Oliver-street Baptist church, N. Y.
Messrs. Lincoln & Edmands,

I have had in my possession for some time, and have examined your *stereotype edition* of the sacred Scriptures; in which the Proper names and words of most difficult pronunciation, are divided and accentuated in accordance with the orthoepy of Walker. His Dictionary and Classical Key are received as Standards by the best speakers, and the present work is therefore deemed to be eminently calculated to produce both *accuracy* and *uniformity* of Pronunciation. The excellency of the paper, the typographical execution, and the intrinsic value of the PRONOUNCING BIBLE, will ensure, I hope, its rapid and extensive circulation.

New York, Sept. 1825.



THE
AMERICAN
BAPTIST MAGAZINE.

New Series.

No. 10.

OCTOBER, 1825.

VOL. V.

BIOGRAPHY.

MEMOIR OF MR. THOMAS GILLISON, ESQ.

DIED very suddenly in May last, at Holmsburg, (Pa.) THOMAS GILLISON, Esq. in the 51st, year of his age. Mr. Gillison was a native of the southern section of South Carolina, where he had uniformly resided with the exception of the latter years of his life, the summers of which, he had spent in the neighbourhood of Philadelphia. It is due to the painful regrets of his numerous friends, to the uncommon worth of his christian character, to the afflicted community to which he belonged, and to the general cause of goodness and piety, to make some appeal to public attention in relation to such an event. The propriety of adverting to such a dispensation is rendered the more obvious by the fact, that the part which the deceased had acted through life, was one connected with circumstances highly perilous to the rigid virtue of pious integrity, and to the inflexible ardour of that elevated charity which adorned his whole life. Whilst yet a young man, abundance sur-

rounded him, and in the progressive movements of moderate diligence, he saw the certain approach of that larger opulence of which he was destined to become the faithful steward. In a luxurious clime, with the examples of juvenile licentiousness around him, with the most ample means of every indulgence, he stood firm against the contagion of early vice, and instead of yielding to the specious baits of a seductive world, he nobly consecrated to God, the powers of that manhood which restraining mercy had appeared already to appropriate to itself. We find him in the maturity of confirmed age and vigorous discretion, a decided and active member of the Baptist church at Euhaw, a scene which witnessed, for successive years, the firmness of his exemplary elevation, the emotions of genuine piety which agitated his manly bosom, and the tears of pious transport which so often bathed his generous countenance when engaged in the service of the blessed Saviour.

Having once assumed the title of christian, Mr. Gillison evinced all that decision in the purposes of well-doing, which formed a prominent part of his subsequent life. His views were formed to the magnitude of a work upon which eternity shed an awful lustre, his best days were those over which religion diffused a sweetness of spiritual serenity, and his best friends were those, whose hearts, like his own, leaned forward towards the coming redemption, and sighed for the purer rest of the people of God.

In a region of country whose white population is small, and thinly scattered over a large extent, the objects of his more immediate religious attention were the negroes, who in great numbers resorted to the church in which he held his membership. His patience in listening to the crude and simple representations of this afflicted race, his care in correcting their erroneous views, his unaffected solicitude for their spiritual well-being, were not more remarkable than the punctuality with which he filled his place in the house of God. Nor was he less attentive to the religious happiness of those under his own direction. The writer of this affectionate tribute, recollects often to have witnessed under his hospitable roof, the moving picture of master and servants all bending together in devout supplication before the Father of mercies, and all touched with that gratitude and humility, which for the time seemed to merge all distinction in the spirit of godly fear. The fruit of this benevolent indulgence was, that many of his servants became members of the same church to which he belonged, and manifested the pleasing spectacle of a conscientious devotion to the services of both worlds. It is in the observance of these comparatively minor charities, that the spirit of

true christian philanthropy is chiefly conspicuous. In training the minds of humbler beings to apprehensions of eternity, just and exalted lies the labour of love, and in stooping to the offices which subserve the immortal interest of the poor and needy, we show the features of a mind like to that which was in Christ Jesus.

His piety was of that sober, discriminating cast, which common reason would approve and admire, without the listless formalities of mere profession. With him it was a principle, and not an impulse only; a ruling motive, and not a transient passion, a progressive transformation into the language, sentiments, habits, and pursuits of God's dear children. The virtues of his character were firm, consistent, and erect, because devotion animated them, diffusing through all their acts and expressions, the vital current of truth and love.

In benefactions, his spirit was as liberal as his acts were modest and unassuming. His ready munificence would add confidence to an infant cause, or assist in raising one that was depressed; and extending the aid of his beneficence far beyond the limits of his own vicinity, he cherished the zealous efforts of distant brethren in erecting places of worship, and in accomplishing other plans of usefulness. In 1817, the subject of educating pious young men whose views had been directed to the ministry, was seriously agitated by several brethren in the Beaufort and Euhaw churches. A society was formed for that purpose, and a small fund obtained to be augmented by future donations, until an amount sufficient for the support of a few beneficiaries should be accumulated. The work of increasing this small treasury was, however, exceedingly slow, and the prospect of extending the practical benefits of the society to its

proper objects very remote, when Mr. Gillison, perceiving the embarrassed state of the society, and regretting the tardy progress of so good a cause, authorized the immediate invitation of an indefinite number of young men to be educated upon his sole responsibility. The consequence was, that in a short time, three beneficiaries were admitted, who subsequently attained an honorable distinction, of whom two survive as highly gifted and useful men in the cause of the Saviour. The last letter that he ever penned was on the subject which he had thus generously patronized, and one of the last acts of his pious bounty was for the support of indigence struggling for mental improvement, in relation to the ministry.

For some months before his death, it was evident both to himself and to his friends, that his earthly course was approaching a speedy termination. He often conversed with his pious friends, and especially with Mrs. Gillison,

whose amiable counsels, and engaging sympathies, were destined to console the griefs of his last fatal sickness, on the prospect of death and eternity. On no occasion did he betray a fear or a doubt unworthy of the proper confidence of christian faith. To him, death was a happy escape from the pains of earthly imprisonment, to the liberty of a region where sorrow and sighing flee away. To his mourning friends, and especially the tender consort, the reflection remains in all the force of the dearest comfort, that he only rests for a time, and will afterwards spring from his bed of dust, that he has only assumed for a time his marble tunic, which will soon be rent asunder by the shouts of a glorious resurrection, and all that was valuable in the friend, and godlike in the man, and lovely in the christian, and sweet in the husband, lives, and more than lives, in the new and holy bliss of the heavenly state.

B.

RELIGIOUS COMMUNICATIONS.

THE PASTOR'S ADDRESS TO HIS CHRISTIAN HEARERS, ENTREATING THEIR ASSISTANCE IN PROMOTING THE INTEREST OF CHRIST.

Beloved Brethren,

The ministry to which God by your election has called us, forms a distinguished part of the gospel dispensation. Divine instruction was communicated under the Old Testament, and an order of men appointed of God for the purpose: but their work can scarcely be denominated *preaching*. They foretold the good news: but it is for us to *proclaim* it. The poor having the gospel preached to them is alleged in proof that the Messiah was come, and that they were not to look for another.

The very existence of Christian churches is in subserviency to the preaching of the gospel; or they would not have been described as *golden candlesticks*, the use of which is to impart light to those around them. We speak not thus, brethren, to magnify ourselves. There is an important difference between Christian ministers, and the Christian ministry. The former, we are ready to acknowledge, exist for your sakes. *Whether Paul, Apollos, or Cephas—all are yours*; but the latter, as being the chosen mean of extending the Redeemer's kingdom, is that for which both we and you exist. *Ye are Christ's, and Christ is God's.*

These considerations will enable us to account for the joy which

the apostle expressed in *Christ's being preached*, even though it were from *envy*; and may teach us to rejoice in the same thing, though it be in the most corrupt communities, or even from the most suspicious motives. But though God may cause his truth to triumph, wherever and by whomsoever it is taught; yet it should be our concern to publish it willingly, and to the best advantage.

The primitive churches were not mere assemblies of men who agreed to meet together once or twice a week, and to subscribe to the support of an accomplished man, who should on those occasions deliver lectures on religion. They were men gathered out of the world by the preaching of the cross, and formed into society for the promotion of Christ's kingdom in their own souls, and in the world around them. It was not the concern of the ministers or elders only; the body of the people were interested in all that was done, and according to their several abilities and stations took part in it. Neither were they assemblies of heady, high-minded, contentious people, meeting together to argue on points of doctrine or discipline, and converting the worship of God into scenes of strife. They spake the truth; but it was in love: they observed discipline; but, like an army of chosen men, it was that they might attack the kingdom of Satan to greater advantage. Happy were it for our churches if we could come to a closer imitation of this model!

We trust it is our sincere desire, as ministers, to be more intent upon our work; but allow us to ask for your ASSISTANCE. Nehemiah, zealous as he was, could not have built the wall if the people had not had a mind to work. Nor could Ezra have reformed the abuses among the people if nobody had stood with him. But in

this case, the elders, when convinced of the necessity of the measure, offered themselves willingly to assist him. *Arise*, (said they,) *for this matter belongeth unto thee; we also will be with thee: be of good courage and do it.* Such is the assistance, brethren, which we solicit at your hands.

We might enumerate the different ways in which your assistance in promoting the interest of Christ is needed. We might ask for your prayers, your early attendance, your counsels, your contributions, and your example: but what we have to offer will arise from a review of the different branches of our own labours.

In the discharge of our work, we have to do with four descriptions of people, and in dealing with each we stand in need of your assistance: namely, serious and humble Christians—disorderly walkers—persons under concern about salvation—and persons manifestly unconverted.

First: It may be supposed that in every church of Christ there will be a considerable proportion of *serious and humble Christians*. Our work in respect to them is to feed them with the wholesome doctrine of the word, and to teach them the mind of Christ in all things. The assistance which we ask of you, brethren, in this part of our ministry, is that you would not only pray for us, but be free to impart to us the state of your minds, and whether our labours be edifying to you or not. It is not so much by a systematical statement and defence of Christian doctrines that believers are edified, as by those doctrines being applied to their respective cases. This is the way in which they are ordinarily introduced in the scriptures, and in which they become *words in due season*. But we cannot well preach to the cases of people unless we know them. Add to this, the *interest*

which you discover in the things of God has a more than ordinary influence on our minds in the delivery of them. You cannot conceive the difference between addressing a people full of tender and affectionate attention, whose souls appear in their eyes, and answer, as it were, to the word of God; and preaching to those who are either half asleep, or their thoughts manifestly occupied by other things. By looking at the one, our hearts have expanded like the flowers before the morning sun: thoughts have occurred, and sensations have been kindled, which the labours of the study could never have furnished. But by observing the other, our spirits are contracted like the flowers by the damps of the evening; and thoughts which were interesting when alone have seemed to die as they proceeded from our lips.

It will tend not a little to increase your interest in hearing, if you exercise yourselves on other occasions to reading and reflection. If you attend to the things of God only or chiefly while hearing us, we shall preach to you under great disadvantage. The apostle complained of many things being hard to be uttered, owing to the Hebrews being dull of hearing; and that for the time when they ought to have been teachers, they had need that one should teach them again which were the first principles of the oracles of God. Thinking hearers give a facility to preaching, even upon the most difficult subjects; while those whose minds are seldom occupied at other times can scarcely understand the most easy and familiar truths.

Secondly: In every church we must expect a greater or less proportion of *disorderly walkers*.—Our work in respect of them is to warn, admonish, and if possible, to reclaim them; or if that cannot be, to separate them, lest the little

leaven should leaven the whole lump. But in these cases, more than in many others, we stand in need of your assistance. It is not ministers only, but all *who are spiritual*, that the apostle addresses on this subject; and spiritual characters may always expect employment in restoring others in the spirit of meekness. It is of great importance to the well-being of a church, that men are not wanting who will watch over one another in love, observe and counteract the first symptoms of declension, heal differences at an early period, and nip disturbances in the bud. By such means there will be but few things of a disagreeable nature, which will require either the censures of the church, or the interference of the pastor.

There will be instances, however, in which both the pastor and the church must interfere; and here it is of the utmost consequence that they each preserve a right spirit, and act in concert. There are two errors in particular, into which individuals have frequently fallen in these matters. One is a harsh and unfeeling conduct towards the offender, tending only to provoke his resentment, or to drive him to despair; the other is that of siding with him, apologizing for him, and carrying it so familiarly towards him in private as to induce him to think others who reprove him, his enemies. Beware, brethren, of both these extremes, which, instead of assisting us in our work, would be doing the utmost to counteract us. We may almost as well abandon discipline as not to act in concert. It was on this principle that the apostle enjoined it on the Corinthians not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one, *no, not to eat*.

Your assistance is particularly

necessary to resist and overcome those unlovely *partialities* which are too often found in individuals towards their relations or favourites. We have seen and heard of disorderly walkers, whose connexions in a church have been so extensive, that when they should have been censured or admonished, either a strong opposition was raised in their favour, or at least a considerable number have chosen to stand neuter, and so to leave the officers of the church to act in a manner alone. It is glorious to see a people in such cases acting in the spirit of Levi, who *did not acknowledge his brethren, nor know his own children; but observed God's word, and kept his covenant!*

It is often extremely difficult for a pastor to go through with such matters without injury to his character and ministry. He being, by his office, obliged to take the lead, becomes the principal object of resentment: and every idle story is raked up by the party and their adherents, which may wound his reputation, and impute his conduct to suspicious motives. If, in such circumstances, his brethren stand by him, he will disregard the slander of his enemies; but if they be indifferent, it will be death to him. Should such a conduct issue in his removal, it is no more than might be expected.

Thirdly: In every church of Christ we may hope to find some persons *inquiring after the way of salvation*.—This may be the case much more at some periods than at others; but we may presume, from the promise of God to be with his servants, that the word of truth shall not be any length of time without effect. Our work in this case is to cherish conviction, and to direct the mind to the gospel remedy. But if, when men are inquiring the way to Zion, there be none but the minister to give them information, things

must be low indeed. It might be expected that there should be as many persons capable of giving direction on this subject as there are serious Christians; for who that has obtained mercy by believing in Jesus should be at a loss to recommend him to another? It is matter of fact, however, that though, as in cases of bodily disease, advisers are seldom wanting; yet, either for want of being interested in the matter, or sufficiently skillful in the word of righteousness, there are but few, comparatively, whose advice is of any value. And this we apprehend to be one great cause of declension in many churches. Were we writing on ministerial defects, we should not scruple to acknowledge that much of the preaching of the present day is subject to the same censure: but in the present instance we must be allowed to suppose ourselves employed in teaching the good and the right way, and to solicit your assistance in the work. When the apostle tells the Hebrews, that, considering the time, *they ought to have been teachers*, he does not mean that they ought all to have been ministers; but able to instruct any inquirer in the great principles of the gospel.

It has been already intimated, that to give advice to a person under concern about salvation, it is necessary, in the first place, that we be *interested* on his behalf, and treat him in a free and affectionate manner. Some members of churches act as if they thought such things did not concern them, and as if their whole duty consisted in sending the party to the minister. A church composed of such characters may be opulent and respectable; but they possess nothing inviting or winning to an awakened mind. To cherish conviction, and give a right direction to such a mind, we must be free and affectionate. When a sinner be-

gins to think of his condition, such questions as the following will often cross his mind : ' Was there ever such a case as mine before ? Are there any people in the world who have been what I am, and who are now in the way to eternal life ? If there be, who are they ? where are they ? ' But if, while he is thinking what he must do to be saved, he neither sees nor hears any thing among you which renders it probable that such was ever your concern ;—if, as soon as a sermon is ended, he sees merely an exchange of civilities, and on leaving the place observes that all the congregation immediately fall into conversation about worldly things ; what can he think ? Either that there is nothing in religion, or if there be, that he must seek elsewhere for it. The voice of a Christian church to those who attend upon their ministry should be that of Moses to Hobab : *We are journeying to the place of which the Lord hath said, I will give it you. Come thou with us, and we will do thee good : for the Lord hath spoken good concerning Israel*

It is of great consequence to the well-being of a church, that there be persons in particular in it who are accessible to characters of this description, and who would take a pleasure in introducing themselves to them. Barnabas, who, by a tender and affectionate spirit, was peculiarly fitted for this employment, was acquainted with Saul, while the other disciples were afraid of him. It was he that introduced him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

Affection, however, is not the only qualification for this work : it requires that you be *skilful in the word of righteousness* ; else

you will administer false consolation, and may be instrumental in destroying, instead of saving souls. Not that it requires any extraordinary talents to give advice in such cases : the danger arises principally from inattention and erroneous views of the gospel.

If, brethren, you would assist us in this delightful work, allow us to caution you against one prevailing error, and to recommend one important rule. The *error* to which we allude is, TAKING IT FOR GRANTED THAT THE PARTY HAS NO DOUBTS AS TO THE GOSPEL WAY OF SALVATION, AND NO UNWILLINGNESS TO BE SAVED BY IT, PROVIDED GOD WERE BUT WILLING TO SAVE HIM. Such are probably his thoughts of himself ; and the only question with him is, whether he have an *interest* in Christ and spiritual blessings. Hence he is employed in searching for something in his religious experience which may amount to an evidence of his conversion ; and in talking with you he expects you to assist him in the search. But do not take this account of things as being the true one : it is founded in self deception. If he understood and believed the gospel way of salvation, he would know that God was willing to save any sinner who is willing to be saved by it. A willingness to relinquish every false confidence, every claim of preference before the most ungodly character, and every ground of hope save that which God has laid in the gospel, is all that is wanting. If he have this, there is nothing in heaven or in earth in the way of his salvation. In conversing with such a character we should impress this truth upon him, assuring him that if he be straitened, it is not in God, but in his own bowels ; that the doubts which he entertains of the willingness of God, especially on account of his sinfulness and unworthiness, are no other than

the workings of a self-righteous opposition to the gospel, (as they imply an opinion that if he were less sinful and more worthy, God might be induced to save him) and that if he be not saved, it will be owing to his thus continuing to stumble at the stumbling-stone. Instead of allowing that he believes the gospel, and is willing to be saved in the gospel way, while yet his very moans betray the contrary; we should labour to persuade him that he does not yet understand the deceit of his own heart; that if he were willing to come to Christ for life, there is no doubt of his being accepted; in short, that whenever he is brought to be of this mind, he will not only ask after the good way, but walk in it, and will assuredly find rest unto his soul.

The *rule* we recommend is this: POINT THEM DIRECTLY TO THE SAVIOUR. It may be thought that no Christian can misunderstand or misapply this important direction, which is every where taught in the New Testament. Yet if you steer not clear of the above *error*, you will be unable to keep to it. So long as you admit the obstruction to believing in Christ to consist in something distinct from disaffection to the gospel way of salvation, it will be next to impossible for you to exhort a sinner to it in the language of the New Testament. For how can you exhort a man to that which you think he desires with all his heart to comply with, but cannot? You must feel that such exhortations would be tantalizing and insulting him. You may, indeed, conceive of him as ignorant, and as such, labour to instruct him; but your feelings will not suffer you to exhort him to any thing in which he is involuntary. Hence, you will content yourselves with directing him to wait at the pool of ordinances, and it may be to pray for grace to enable him to re-

pent and believe, encouraging him to hope for a happy issue in God's due time. But *this is not pointing the sinner directly to Christ*. On the contrary, it is furnishing him with a resting-place short of him, and giving him to imagine that duties performed while in unbelief are pleasing to God.

If you point the awakened sinner directly to the Saviour, after the manner of the New Testament, you will not be employed in assisting him to analyze the distresses of his mind, and administering consolation to him from the hope that they may contain some of the ingredients of true conversion, or at least the signs that he will be converted. Neither will you consider distress as ascertaining a happy issue, any otherwise than as it leads to Christ. If the question were, Do I believe in Jesus for salvation? Then, indeed, you must inquire what effects have been produced. But it is very different where the inquiry is, What shall we do; or what shall I do to be saved? The murderers of Christ were distressed; but Peter did not attempt to comfort them by alleging that this was a hopeful sign of their conversion, or by any way directing their attention to what was within them. On the contrary, he exhibited the Saviour, and exhorted them to repent and be baptized in his name. The same may be said of the Philippian jailer. He was in great distress; yet no comfort was administered to him from this quarter, nor any other, except the salvation of Christ. Him Paul and Silas exhibited, and in him directly exhorted him to believe. The promise of rest is not made to the weary and heavy laden, but to those who *come to Christ* under their burdens.

Once more: If you keep to this *rule*, though you will labour to make the sinner sensible of his

sin, (as till this is the case he will never come to the Saviour;) yet you will be far from holding up this his sensibility as affording any warrant, qualification, or title to believe in him, which he did not possess before. The gospel itself is the warrant, and not any thing in the state of the mind; though till the mind is made sensible of the evil of sin, it will never comply with the gospel.

Fourthly: There is in all congregations and neighbourhoods a considerable number of people who are *living in their sins*, and in a state of *unconcernedness about salvation*.—Our work in respect of them is, whether they will hear, or whether they will forbear, to declare unto them their true character, to exhibit the Saviour as the only refuge, and to warn them to flee to him from the wrath to come. In this also there are various ways in which you may greatly assist us. If, as heads of families, you were to inquire of your children and servants what they have heard and noticed on the Lord's day, you would often find occasion to second the impressions made by our labours. It is also of great consequence to be endued with that wisdom from above, which dictates a word in season to men, in our ordinary concerns with them. Far be it from us to recommend the fulsome practice of some professors, who are so full of what they call religion, as to introduce it on all occasions, and that in a most offensive manner. Yet there is a way of dropping a hint to a good purpose. It is admirable to observe the easy and inoffensive manner in which a patriarch introduced some of the most important truths to a heathen prince, merely in answer to the question, How old art thou? *The days of the years of my pilgrimage* (said he) *are a hundred and thirty: few and evil have the days of the years of my life been, and*

have not attained unto the days of the years of the life of my fathers, in the days of their pilgrimage. This was insinuating to Pharaoh that he and his fathers before him were strangers and pilgrims upon the earth—that their portion was not in this world, but in another—that the life of man, though it extended to a hundred and thirty years, was but a few days—and that those few days were mixed with evil: all which, if the king reflected on it, would teach him to set light by the earthly glory with which he was loaded, and to seek a crown which fadeth not away.

You are acquainted with many who do not attend the preaching of the word. If by inviting them to go with you, an individual only should be caught, as we say, in the gospel net, you would save a soul from death. Such examples have frequently occurred. It is an established law in the divine administration, that men, both in good and evil, should in a very great degree draw and be drawn by each other. The ordinary way in which the knowledge of God is spread in the world is, by every man saying to his neighbour and to his brother, Know the Lord. It is a character of gospel times, that *Many nations shall come and say, Come, let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.* Add to this, by visiting your neighbours under affliction, you would be furnished with many an opportunity of conversing with them to advantage. Men's consciences are commonly awake at such seasons, whatever they have been at others.

Finally: Enable us to use strong language when recommending the gospel by its holy and happy

effects.—Unbelievers constantly object to the doctrine of grace as licentious; and if they can refer to your unworthy conduct, they will be confirmed, and we shall find it impossible to vindicate the truth of God without disowning such conduct, and it may be you on account of it: but if we can appeal to the upright, the temperate, the peaceable, the benevolent, the holy lives, of those among whom we labour, it will be of more weight than a volume of reasonings, and have a greater influence on the consciences of men. A congregation, composed of kind and generous masters, diligent and faithful servants, affectionate husbands, obedient wives, tender parents, dutiful children, and loyal subjects, will be to a minister what children of the youth are said to be to a parent: *As arrows in the hand of a mighty man.—Happy is the man that has his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.*

These, brethren, are some of the principal ways in which we affectionately solicit your assistance in promoting the interest of Christ. In doing this, we virtually pledge ourselves to be ready on all occasions to engage in it. We feel the weight of this implication. Let each have the other's prayers, that we may both be assisted from above, without which all the assistance we can render each other will be unavailing. Should this address fall into the hands of one who is yet in his sins, let him consider that the object of it is his salvation; let him reflect on the case of a man whom many are endeavouring to save, but he himself with hardened unconcern is pressing forward to destruction; and finally, should he bethink himself, and desire to escape the wrath to come, let him beware of false refuges, and flee to Jesus, the hope set before him in the gospel. [Fuller's Works.

A LIVING AND A DEAD FAITH.

Thou sayest I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.

THESE words were spoken concerning the church in Laodicea. Her moral state is depicted in the preceding verse. I know thy works, that thou art neither cold nor hot. This verse mentions one of the circumstances by which this state was ascertained. She was perfectly insensible to her danger. Thou sayest I am rich, and increased in goods, and have need of nothing. In other words, the Laodiceans had really no doubts of their acceptance with God. They believed themselves advancing in the christian life, whilst they were gone very far backward, and were imminently exposed to rebuke and chastisement.

The sentiment of these words may be still further expanded. It teaches us, that it is very possible to be well satisfied with our christian character, when there is the least ground for such satisfaction. It is possible to suppose our mountain to stand strong, when we are most likely to be moved. And the Bible, in other places, by precept and example, teaches us, that we may mistake a state of *carnal security*, for *firm and undeviating progress towards heaven*. Thus Peter said shortly before his fall, Though all men should deny thee, yet will not I deny thee. The next we hear of him, is his denial, with an oath, of any knowledge of Christ.

But the Bible also informs us of a very different state of mind which also produces confidence. It tells of the *full assurance of faith*. Thus said Job, I know that my Redeemer liveth. Thus said the Apostle Paul, I know in whom I have believed. If ye do

these things, said the Apostle Peter, ye shall never be moved. This is evidently an attainment in religion, after which, it is the duty of all of us to aspire. It is a well grounded conviction that we have passed from death unto life, and are becoming meet to be partakers with the saints in light.

In this, then, these two states of feeling, to which we have alluded, agree. Both of them are attended with the belief, that our state is secure. The Laodiceans, who were neither cold nor hot, supposed that they had need of nothing; that is, that they abounded in spiritual riches—and the Apostle Paul, in the full assurance of faith, said, I know in whom I have believed. Here then we see a groundless security and a good hope through grace leading to the same conclusion. And hence they are not uncommonly mistaken for each other. The lukewarm christian, because he does not feel alarmed, supposes that no cause for alarm exists. The believer, in the full assurance of faith, sees the danger, but he is not alarmed, because he has reason to believe that he has fled to the refuge which is presented in the gospel.

It may be well, therefore, to mention a few of the circumstances by which these two states of mind may be distinguished. May the Holy Spirit so guide us in our endeavours, that we may ascertain our true condition, and thus be saved from the awful consequences of self deception.

I. There is a great difference between the view which is taken of the character and law of God by a lukewarm professor, and that which is taken by one who enjoys the full assurance of faith.

There is a great difference in the *distinctness* with which it is presented to the mind of persons in their different moral states. To the lukewarm professor, it

seems as though a veil were cast over the perfections of God. He cannot bring them into view in their brightness, vividness, and solemnity. His mind wanders over them all without being attracted by either. The chain seems to have been broken which once seemed to bind him so indissolubly to God. His views of the plan of salvation are equally indistinct. He sees none of its glories. He is destitute of any affecting views of the character of Christ. There is no specific view of him as prophet, priest, or king. The doctrine of the influences of the Holy Spirit seems a mere speculation—of which, the only effect is, to allow of his continuance in carelessness. And, alas! the most solemn subjects of religion seem to him only as so many words to which he does not attach any very definite ideas.

The case, however, is very different with him who is really in the enjoyment of religion. The character of God presents itself to him in the aspect of a solemn reality. He feels that God is about him in all his holiness, and piercing into the secrets of his heart with an eye of omniscience. So deeply does he feel this, that he loves to dwell upon the character of God. His mind naturally turns to the subject when unoccupied, and when occupied, there is a holy solemnity which the consciousness of a present Divinity sheds around him. In every thing which belongs to the Divine character, there is something to which his soul clings as necessary to his happiness. In the plan of salvation, he finds every provision necessary for his eternal welfare, and he delights to meditate on its provisions. In the work of the Holy Spirit, he beholds the only foundation for his hope of perseverance. And all these things are presented to him with the aspect of present realities. In a

peculiar sense, in God he lives, and moves, and has his being. The objects which faith thus discovers to him, appear every where realities, and the things which are seen seem fluctuating and uncertain. He is living for eternity, and the world is as nothing; the lukewarm professor is living for this world, and every thing beyond it seems dim and indistinct.

The different *effect* which is produced on the mind by the different degrees of distinctness with which the character of God is apprehended, is very evident. To the lukewarm professor, its effect is scarcely perceptible. He can call God to mind as carelessly as he can think of any thing else, and he can dismiss the thought of him with as little concern. No solemn awe fixes upon his soul when he comes into the presence of his Creator. No searchings of heart are produced by a knowledge of his omnipresence. No desires after purity, are awakened by a recollection of his holiness. No softenings of penitence are enkindled by his compassion. There is never, or at best but seldom, any drawing near to God. The world awakens all his desires, but every thing holy is without form or comeliness.

But this is reversed in a soul that has the assurance of hope. All that he knows of God comes home to his bosom with a deep and solemn practical impression. When he reflects upon the character of God, it is with a solemn consciousness of the divine omnipresence. He feels that he stands an unconcerned and helpless sinner before a God of infinite holiness. Hence there arises a deep sense of self abasement, an humbling view of his own sinfulness, and an ardent desire for more purity of heart. The boundless compassion of God, as it is exhibited in the cross of Christ, melts him into penitence, whilst the

faithfulness which is there displayed, fills him with solid joy and holy confidence. And this is not the transient gleam which sometimes flashes across a lukewarm soul. It is a holy calm, a devout awe, which makes him feel that he is in immediate communion with the Deity.

II. A like difference exists in the manner which these two descriptions of character *view the law of God*.

To the lukewarm Christian it may seem correct in theory, but it does not pursue him into every corner of life. It seems destitute of that exceeding minuteness and comprehensiveness with which the Bible clothes it. He does not know why, but it does not seem so applicable to his life as the Bible seems to suppose. He goes to many places, he entertains many thoughts which he once would not have done; but he does not feel very definitely that they are wrong. He is very liable to say, when on the brink of temptation, *Is it not a little one? May I not do this?* Will there be much harm in doing that? Hence sin looks to him a small evil. He knows it to be wrong, but does not deeply feel its guilt. Hence his life flows on in a sort of sluggish current with no very marked changes, and he persuades himself that all is well.

But he who has a true and proper ground of assurance of his interest in Christ, has an impressive sense of the holiness of the law. There is in it to him nothing speculative: it is the voice of God about him on the right hand and on the left, saying, *This is the way, walk ye in it.* If he approach the boundaries of temptation, he hears it declare, *Thus far shalt thou go, and no farther.* And when the pleasures of sin are set before him, he sees written upon them, "*touch not, taste not, handle not.*" He finds it crossing his

temper, his words, and actions, every hour in the day. If an unholy thought intrudes upon him, or if his passion is aroused, he thinks of the law of God, and struggles with his corruptions, nor will he cease from the conflict until he has obtained the victory. If his words are unbecoming a Christian, he reflects, Is this like a disciple of Christ? and humbles himself in dust and ashes. If he has done, or is doing wrong, he hears the voice of God, saying, What dost thou here, Elijah? and he breaks off from his sin. Thy word have I hid in my heart, saith the Psalmist, that I might not sin against thee. The word of God, the law of God, is a constant hedge about him, to keep him from all evil, or to punish him when he deviates from the right path. Hence he acquires a sort of moral sensitive-ness. He is afraid to do wrong. He is afraid of that dearth of soul, of the hiding of God's countenance, which sin produces. Hence his life is one of watchfulness unto prayer.

III. There is a very great difference in the real estimation of themselves, which these two characters entertain.

In theory they may both agree. Both may be equally strenuous in contending for the depravity of the heart, both may equally declare that in them there dwelleth no good thing. But there is a wide difference between allowing this and feeling it. Many an one has argued ably for total depravity, who never felt the bitterness of sin. Many an one has confessed that he was poor, and blind, and naked, when he appeared to himself rich, and increased in goods, and in need of nothing.

Thus is it in the present case. He who is lukewarm has only a sort of indistinct view of the holiness of the law of God, and of course his views of his own depravity are loose and speculative.

He may abound in confessions before men, but when he comes in private to confess before God, his views of his own guilt are narrow and circumscribed. There is a sort of general apprehension that he is a sinner, that he is sluggish and ungrateful, that he does much that is somewhat wrong, but it does not come from a heart overburdened with its own corruptions. It must be evident to himself, if he reflects that he has no suitable conceptions of the plague of his own heart. Hence his anxiety about it is easily removed. He prays, and his conscience is relieved. There is no deep and earnest feeling of the need of forgiveness. There is no consciousness of being exceedingly sinful. There is no reviewing of motives which renders his best actions contemptible. The fallow ground of his heart is not broken up, and therefore he can bring forth no good fruit of penitence and faith.

Now the case is very different with him who has a correct knowledge of himself. The doctrine of the depravity of the heart is one to him of deep personal interest. It is a doctrine which develops his character in all the colouring of truth. He finds by daily experience that his heart is deceitful above all things, and desperately wicked. The light of the Holy Spirit shines upon it, and its sinfulness is daily manifest. In his thoughts, his words, his actions, he sees much which the God whom he loves must condemn. And this is not a mere unfeeling declaration. He cannot talk lightly of his sins, or of the sins of others. In this tabernacle he groans, being burdened. He mourns over the sin which is within him, and longs to be delivered from it. He feels vile and self-condemned, and does not find the deepest language of contrition and penitence in the Sacred Scriptures too strong to express the sense of his guilt. He sees that sin pervades every thing.

It enters his closet, mingles with his prayers, forms a part of his penitence, interweaves itself with his business, and it renders his best services a cause for shame, and the subject of renewed repentance.

IV. The hope of these two persons is very dissimilar.

The hope of a lukewarm professor deals very much in general terms. He believes God is holy, he believes he is a sinner, he believes that there is a Saviour, and he hopes he shall be saved. He has an idea that there is a sort of general plan of salvation, within which he shall be included. But his notions are all vague and general, and they do not come to his own bosom with any soul satisfying efficacy. It is all cold, general and formal. It is only the belief of a theory which seems to quiet his conscience. On the contrary, the other not only believes in the holiness of God, but he feels that it is so. It is all as clear and visible a reality to him as the rising of the sun. And there is in all the plan of salvation a peculiar appropriateness to his own case. It is just such a plan of salvation as he needs. He could not do without it. It is the very foundation of all his hope. And more than this, it speaks a language which seems addressed specially to him. There is, moreover, a reality about his going to Christ for pardon, of which the other is entirely destitute. That he believes the theory cannot satisfy him; he must apply the provision to his own soul, and he does apply it. There is the difference between the two cases, that there would be between theorizing on the liberality of a bountiful man, and going like a hungry dependent and accepting of his bounty. There is a real coming by one's self to Christ, and resting the soul upon him in the one case, and in the other, there is only the belief

that he is the Saviour, whilst the real coming to him is forgotten. The one, believes the plan of salvation to be a good one, understands the arrangements of it, and hopes its benefits will be applied to him. The other, sees and feels that there is no other, that there can be no other, he desires no other, and actually relies upon it.

Another difference which may be observed is, that the lukewarm professor, although he supposes himself in a safe state, yet is aware that his religion will need much alteration when he comes to die. He fears that this general confidence, this dead faith, will not support him in the hour of trial, but he hopes that he shall then have different views. He is aware that his feelings do not seem like those of Paul and David, but he hopes they will become so. But the believer, who has a full assurance of faith, feels that the religion which he possesses is that with which he would wish to die. True, his faith may not be so strong as he would hope for. But he knows that Christ is really precious, and the only stay and hope of his soul. He wants nothing else, than more of the faith which he already exercises. He only wants more of that which he already has; the other, wants not more of the same, but something exceedingly different.

We hope our readers have been able to acquire some correct idea of these two states of mind by the remarks we have made. We entreat you to look into your own hearts, and consider which belongs to you.

Professor of religion, art thou in a state of carnal security, or art thou enjoying the full assurance of hope. Be in earnest, for the Judge standeth at the door. Reflect in thy present state how uncertain must it be whether thou hast any religion at all. It is very likely, that after all thy professions, thou art yet in the

bonds of iniquity. Oh, what shall a false hope profit a man when God taketh away the soul. Many shall say unto me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name done many wonderful works ! Then wilt I profess unto them, I never knew you.

Reflect how awful will be the approach of death if it meet thee in thy present condition.

Death waits not for thy preparation. It will not tarry because thou art not ready. When eternity is in full view before thee, thou wilt need a living faith. But when the body is racked with agony, and the soul entering another world, it is no time to be looking around for the foundation of thy hope. Oh then, awake, and trim thy lamp, for the bridegroom is at hand. F.

MISSIONARY INTELLIGENCE.

M. PESCHIER'S DEFENCE OF INDIAN MISSIONS.

[From the Christian Observer.]

THE following is an extract from a discourse by M. le P. Peschier, President of the Missionary Society at Geneva, delivered at the general meeting. We present it to our readers for the purpose of shewing the bright aspect which our Bible, missionary, and educational exertions in India assume in the eyes of a pious and intelligent foreigner, as well as for the sake of the refutation given to the statements of the Abbe Dubois. After succinctly sketching the history of India, M. Peschier proceeds :—"The fall of Tippoo Saib, in 1799, corroborated the English power ; and thenceforward, the peaceable ruler over sixty millions, (now over one hundred millions) of men, she begins to vindicate its colossal greatness, by the benefits conferred by a just and happy government. It is from this period also that modern missionary societies date their establishment, and from which they recommenced the holy labours, so long interrupted during wars and troubles.—This brief sketch, superfluous to those well informed persons who listen to us, will assist you in forming an idea of this immense population, consisting of aboriginal inhabitants of the country ; some attached to the Brahminical superstitions, others to the crescent of Mahomet ; of native people of European origin, tarnishing by their ignorance, or dishonouring by their manners, the worship

they profess ; of men, likewise, more occupied with projects of gain than the advancement of religion ; enervated by the climate, distracted by luxury and the indulgence of great cities. What a field is this ! And how often must the seed of the word fall amongst rocks and thorns ! What difficulties, what contentions, what obstacles, what subjects for lamentation and prayer ! The missionaries do not practise dissimulation : their letters, full of candour and humility, acquaint us with the real facts more fully than all their adversaries together. One of the most grievous oppositions to their work is, doubtless, that which they meet in some of the southern provinces, on the part of other christians, whose form of worship and maxims of government are incompatible with the doctrines they preach. Nevertheless, they very rarely speak of it ? they delight in doing justice to whatsoever they recognize as useful and respectable ; they even propose, as examples, expedients for the dissemination of truth, the model of which they find in a different communion ; they mildly complain of not experiencing the same fairness, and they deplore an assimilation of ceremonies between christian worship and idolatrous superstition. We might be tempted to apprehend that there was in these complaints a leaven of antipathy, and some slight disregard of christian charity. But, lo ! a voice, (alluding to the work of the Abbe Dubois) is raised to justify them : it boldly avows

this assimilation, in accusing those who send missions to India, of aiming at an absolute impossibility; and proposes to make christians by concealing the holy word! This voice, issuing from the south of the Indian peninsula, has been heard in England, has echoed in France, and has penetrated even hither."

"We are asked for facts; and it is by facts alone that the practicability of an undertaking is to be demonstrated. But what facts are required? That every year we should announce the conversion of an entire Otaheite to christianity? If we spoke, as the adversary of evangelical missions, of ten, thirty, a hundred, a thousand conversions in one single city, we should be taxed with exaggeration and fable. And if we say that the Gospel makes itself known by means of diligent preaching, by elementary treatises, by the distribution of the sacred volume; that prejudices diminish; that curiosity is roused to listen; that the benefits of education are preparing the rising generations to receive the truth; that already it has disciples every where; that the edifice of superstition begins to totter by the very hands interested in sustaining it:—men of too impatient tempers tell us that we possess no facts, and conclude that nothing can be done. A person who has sojourned thirty years in India, preaching to unbelievers, declares to us that he has not been able to work a single conversion. We do not question the veracity of such an acknowledgement which it must have cost him much to make; but how long is it since the inutilty of one man's labours in a given career is allowed to prove the impossibility of success by other men and other means? It is, doubtless, extremely easy, in a combination of good and evil, to develop only the latter, in order to conceal the knowledge of the good operated. If Celsus and Porphyry had lived in the time of St. Paul, would they not have been able to record that the Apostle had been obliged to fly from Iconium, and was stoned at Lystra by the populace? Would it, therefore, have been less true that the 'churches were established in the faith, and increased in number daily?'

Tacitus wrote of the first christians, that they were condemned by the universal hatred of mankind; yet christianity had vanquished the world by the charity of its disciples, and by the courage of its martyrs.—We are asked for facts: we reply, Behold them: come and see! We are asked for witnesses: we exhibit the missionaries: read their narratives, and tell us if you can withhold your confidence from them. They revisit Europe to recruit their strength, and then return to their post: is it to renew unprofitable toils? We are asked for other witnesses: well then, we shew an entire nation, its travellers, its traders, its officiating ministers in India, its prelates, nobles, military commanders, legislators and princes. Reflect, gentlemen, upon the constant intercourse between England and her Indian empire; upon the thousands of vessels annually passing to and fro: we may consider that Bengal is, to the English of all ranks accustomed to the sea, what a country house a few miles from the capital, is to the inhabitants of our own country; can they be ignorant of what passes there? But we are called upon to produce witnesses, who, besides possessing a knowledge of the truth, are interested in speaking it: we adduce the numerous auxiliary societies, the committees of correspondence, who are employed, even in India, in biblical and missionary labours, and the establishment of schools and seminaries; who are continually adding their donations and subscriptions to the treasures accumulated in Europe. We are required to produce witnesses inaccessible by their character to deceitful allusions: I find this species of evidence in what we know of the progressive march of the English government in Bengal. At first the projects of the Bible Societies and Missionaries excited alarm: it seemed as if millions of Hindoos were about to rise and overwhelm an insignificant number of Europeans. Mildness and prudence, in the expedients employed to propagate the doctrine of charity and salvation, dissipated apprehension. The missionaries have been protected; schools, christian congregations, missionary houses, have

occupied ground granted by the local authority, and ships offered by their commanders. In the early part of the present century, Dr. Buchanan lamented to observe idolatrous ceremonies protected; protected, as it were, by a christian nation: the police then attended upon the odious rites of Juggernaut, and the funeral piles of widows. At the present day, Government is gradually advancing towards an object which heretofore, we dared not even hope to reach. After the sacred drownings at the Isle of Saugor, suppressed by the Governor-General, Lord Wellesley; after the cessation of infanticide, obtained by Col. Walker from a tribe under his control; after that of the judicial proofs known under the name of Ordeal; the Government have set limits to the sacrifices of widows burnt or buried alive; and the English Society, at the head of which is a list of forty-three peers and eminent members of the lower house of Parliament, do not hesitate to declare publicly, their anxiety to see these sacrifices soon entirely prohibited, as being not strictly required by the most ancient laws and primitive religion of the Hindoos. Can we doubt that these acts of Government are consequent upon the weakness observed in the superstitious opinions of a vast people? And the shadows of night having thus commenced their departure, can the twilight which appears, be other, than that, proclaiming the rising of the Sun of Righteousness, bringing health in its beams?"

"You will hear, ladies, with congenial satisfaction that the fate of the Indian women has interested in a lively manner the ladies of England, and that a benevolent society has been formed amongst them for the special purpose of labouring in Bengal for the education of young women. It is to this portion of the human race, so degraded and so wretched under the influence of false religions, that the wives of the missionaries devote their attention, not disdaining the humble office of school-mistress. Miss Cook arrived at Calcutta with this view: she announced her design; Indian mothers with their daughters flocked around her;

they required her to explain her motives. 'You perform then,' said they, 'an act agreeable to your God: here are our children; we resign them to you.' 'Our husbands,' says one, 'treat us a little better than brutes,' and they indulge the hope of becoming their partners and companions.—This christian lady's ambition, when she quitted England, was to collect 200 children: and she soon had more than twice that number.

"We might easily reckon thousands, if we united in one sum the children in all the different schools (at Burdwan alone their number is nearly a thousand;) and there would be no bounds to the enumeration of what has been done in this way; the details, in respect to the diversity of the forms and the extent of instruction, would be infinite. Large colleges are building at Cotym, in Malabar, for the ecclesiastical education of the Catanars, or christian priests of that ancient church at Madras, Calcutta, and at Serampore, a small district of the Danish territory, which has become celebrated by the labours of Baptist missionaries."

"I would speak of those versions of the sacred volume in twenty different languages, accomplished with the aid of the most skilful interpreters which the country afforded, with so much care, labour, and expense, and revised so scrupulously, and to which ten others are to be added. I would tell with what religious distrust, with what hesitation, and with what precautions, the missionaries admit their pupils to christian baptism, and more tardily still, their adult converts to the holy Supper: what joy is theirs, what fervour of gratitude towards God, when they believe they are able to discern the sincerity of a soul called into light; and what triumph for the faith, when the Almighty changes an adorer of idols into a preacher of the Gospel: such as was Anund, whom death snatched away last year, Abdoul, Messeh, and Bowley, all deemed worthy of divine ordination.

"Christianity, we have been presumptuously told, has become odious in India! And he who so speaks has inhabited the

very land where lived that genuine man of God, Schwartz, whose rare virtues made him be honoured as a father by the Rajahs of that country; whom the people blessed; to whom the East-India Company erected a monument, which is resorted to with respect; whose memory the first bishop of Calcutta found still surviving, when he visited the provinces; and who, according to the testimony of a person of high respectability, left, as the fruit of his labours, ten thousand converts from paganism. The names of Macaulay, of Munro, are affectionately repeated in the south of the peninsula, where they exercised, with impartiality, an extensive influence over the Hindoo Princes, the Syriac christians, the evangelical churches, and those which belonged to the see of Rome. Even Rome herself has cherished and manifested towards them a sentiment of gratitude and esteem. The christian converts are exposed to persecutions; but they support them for the love of Jesus, for they constitute the touchstone of their sincerity, and the sign of the children of God."

ENGLISH BAPTIST MISSION.

In the absence of all intelligence from Burnah, we think our readers will be gratified with an account of the measures which are in successful operation at some of the Missionary stations in the Province of Bengal; extracted from the London Bap. Mag.

SERAMPORE.

SEVERAL letters have lately been received from Dr. Carey, which state that his general health appears to be completely restored, and that he has, for some time, been able to resume the labours in which he has been called to engage—labours so numerous and diversified, as that they would seem amply sufficient to engross all the energies of a very powerful mind, though they are all kept in due subservience to his noblest employ—the translation of the Holy Scriptures. Of these, no less than fourteen versions are

now advancing towards a termination, each of which is under his personal superintendence, and the several proof-sheets pass three or four times under his revision, before they are finally committed to the press. Some other particulars, on the same subject, will be found in the following extract of a letter addressed to Samuel Hope, Esq. at Liverpool, and dated Serampore, November 25, 1824.

THROUGH the great mercy of God, myself and all the members of the Mission family are well, as are also the brethren at Calcutta; and of all denominations, except the Rev. Mr Jetter, of the Church Missionary Society, who is about to sail for Liverpool in the Princess Charlotte, on account of ill health. My nephew, Eustace Carey, was also, with his wife, obliged from the same cause to leave this country, in an American ship, a few months ago, and will probably be in England before this reaches you. These are severe losses to the cause of God, as they were both very active and useful men; but the ways of God, though inscrutable to us, are infinitely wise, and I have no doubt but the things which appear to us dark and discouraging, will in due time be so ordered in his wise providence, as to occasion much greater good to the interests of religion, than any other arrangement, however favourable to our wishes, would have done.

The general interests of the kingdom of our Lord Jesus are evidently gaining ground. Our brethren of the Church Missionary Society are labouring with considerable success, especially in the department of Schools. Our Independent brethren are not behind them; we and our Junior brethren in Calcutta are doing what we can, and I rejoice to say, that some success attends our labours in all the three departments of Missionary exertion, viz. Education, the translation of the Scriptures, and the spread of the gospel by preaching. There are at least ten schools for females at Serampore, and in its neighbourhood, I believe all in a flourishing state. In the College we

are doing all we can, and I certainly anticipate very considerable advantage from it in time. In printing the versions of the Bible, we may go to the very extremity of our funds; the New Testament will soon be published in at least *thirty-four languages*, and the Old Testament in eight, besides versions in three varieties of the Hindoosthance New Testament. These varieties excepted, I have translated several of the above, and superintended, with as much care as I could exercise, the translation and printing of them all. The Chinese Bible, which brother Marshman translated and conducted through the press, is not included in the above number. I am fully conscious that there must be many imperfections in these versions; but I have done my best, and I believe the faults and imperfections will, when party rivalry ceases, be found to be much fewer than might be supposed; I think I can speak with some confidence of them, and yet I am not disposed to magnify my own labours. The other department of the Mission, viz. the spread of the gospel by preaching, though gradual in its operation, has been considerably blessed, and the reports from the different stations are such as to call for much thankfulness to God.

It is probable that a circumstantial detail of the numbers at each will soon be published; and as I may, merely writing from recollection, differ from it, I forbear to say any thing specific on that head.

CALCUTTA.

THE following extract of a letter from Mrs. Jonathan Carey to a female correspondent in Bristol, will be perused with interest by those ladies who are so laudably active in promoting the great work of educating their own sex in India.

Calcutta, Oct. 19, 1824.

THE schools have in general been in a prosperous state until the last two or three months. About the beginning of July a most distressing epidemic fever

raged in Calcutta and its suburbs, not only among Europeans, but as generally among the natives; hardly half a dozen people in the population have we heard of, who escaped. It was mercifully short in its duration, although severe in its attack, and in no instance fatal, I believe, except with children; but the debility it produced was extreme, and it required a long time to recruit the strength afterwards: no business was transacted, the public offices closed, and, I do assure you, I never witnessed any thing more melancholy. We had no school for three weeks, and the Native Female Schools were alike destitute of teachers and pupils. Scarcely had these latter resumed their attendance, when the principal Mussulman religious festival began, and this was quickly succeeded by the grand Hindoo poojah, and during the celebration of these abominable rites, it was in vain to attempt keeping either the children or their instructors away, for they seem mad after their idols. The scenes of idolatrous infatuation are, however, now over for a season, and order is again resuming her influence, and, we trust, improvement will follow. The Broadmead School is at present the most flourishing we have in Calcutta; needlework has been lately introduced into it; thirty pupils stand on the list. Poor Mrs. Munday, the wife of the Independent Missionary at Chinsurah, had, before her death, raised a very flourishing Female School at Chinsurah, supported by Mr. J. Deakin, and called the Deakin School. You have probably heard of her sudden death. The school contained thirty-five girls. Mr. M. has undertaken its superintendence since he lost his wife, and the number of pupils has increased to sixty. The master of our Whitechurch School died lately, and at present we have not succeeded in getting another. I hope the time will soon come when we shall be able to procure female teachers from among the elder girls; at present we have met with very few women who can read. By the same ship which will take this letter, I hope to send a packet of printed appeals to British ladies, on behalf of our schools. We have

been printing some, addressed to the British ladies residing in Bengal, and others to the ladies in America, of which latter Mr. and Mrs. E. Carey kindly took charge. We hope these measures will contribute to increase our funds, and enable us to extend our efforts to the degree in which they are needed. I wish I could inform my dear friend of many, or indeed, of few of those who have received instruction in these schools, made wise unto salvation; but we are at present only permitted to sow in hope, it will be the privilege of others, I have no doubt, to reap in joy; the period is hastening on when those who sow and those who shall reap, shall rejoice together.

MONGHYR.

SINCE our last, several letters have arrived from Mr. and Mrs. Leslie. Among other particulars, they mention the death of Hingham Misser, a converted native, whose name is familiar to many of our readers. Mr. Leslie gives the following account of this good man, in writing to Dr. Ryland, under date of December 9th, last.

WE have sustained a great loss in the death of Hingham Misser, our native preacher, and the first convert of Monghyr. He was a Brahmin of very respectable caste and connexions, and a man of great meekness and humility. On the arrival of Mr. Chamberlain at Monghyr, in 1816, Hingham Misser called on him, and requested a New Testament, which he read with the greatest diligence, noting every place on the margin that he did not understand, and returning for an explanation. This practice he continued for upwards of a year, at the same time reading it to his countrymen, when he was led to take the decided step, by renouncing caste, and by being baptized in the name of Christ. The morning of the day on which this took place, he cooked his last meal with his family, and told them and the people of the village that now the time was come when he would

openly declare himself a Christian. They all flocked around him, and even ran after him, when he went away, saying, if he would only wait a little longer they would all become Christians with him. But he replied to them, that he had waited a sufficient length of time,—that he had warned them, and told them of the gospel of Christ; but as they had shewn no disposition to embrace it, he could wait no longer, but must follow the Saviour.

A part of his family followed him to the side of the river, and as soon as they saw him baptized, they tore their hair, and beat their breasts, and wept, and cried out, saying, “their father was now dead;” and then, with his wife, and the remainder of the family, disowned and forsook him. However, about two years after, his wife and one child returned to him, who still remain to lament his loss. She, we trust, is now beginning to feel her need of Christ. She called on us a few days ago, saying, that she was lying in the dust of sin from day to day, and wished to know him who was the only Saviour. She has even come so far as to desire to be baptized. We cannot but hope that the death of her husband has been greatly sanctified to her.

About two years ago, Hingham Misser had to leave this place to attend upon a law-suit that was pending in the court at Moorshedabad, connected with some property to which he laid claim. There, though he was much straitened in his worldly circumstances, and reduced even to the most pitiable state of distress, from the want of food and clothing, yet, amidst his deep poverty, he continued to preach the gospel to his countrymen, pointing them to the cross of Christ; and though they often persuaded him to give up christianity, and return to Hindooism, where he would receive abundance of support, as a Brahmin, yet he declared to them that he would rather die than forsake Christ.

A short time ago, hearing of his distress at Moorshedabad, we sent to him, requesting him to give up his law-suit, and return to this place, which he instantly did. When he returned, he ap-

peared quite well, and was able to give two affecting addresses at the native worship, held in our house every morning. One of these addresses I shall never forget,—the solemnity, and the pathos, and the fervour of it, exceeded all I had ever heard amongst the natives; particularly a part of it in which he described the sorrow of the wicked when they found themselves, at last, rejected by Christ. In his appearance and manner, he was quite heavenly, and though we did not, in the least, anticipate so sudden a removal, yet there was a something about him which seemed to indicate that he would be but a little while longer an inhabitant of earth. On the third day after he returned, he was seized with a fever, which in six days ended his earthly career. During the whole of his illness, he was patient and cheerful; and just before he died, he called his wife to him, and gave her directions about his son, and exhorted her to trust in God, and then folding his hands, engaged in prayer. Whilst so engaged, his spirit took its flight, and he fell asleep in Jesus, without a sigh, a groan, or a struggle.

Such was the end of this good man—a man who literally suffered the loss of all things; wife, and children, and subsistence—for the sake of Christ, and who counted all things but loss for the excellency of the knowledge of Christ Jesus his Lord. He was a man of so much information, and of such gentleness of character, that he was universally beloved. Wherever he went, he carried his Bible with him, and was ready at all times to make known the way of salvation. After his death, I found a number of hymns among his papers, of his own composing, which will make a valuable addition to our selection, as all his compositions are of a superior kind. I found, also, the book of Genesis translated into the pure Hinduwee. His Bible I keep as a memorial of himself, which is beautifully written in the Kayti character. I do not know his age exactly; but he appeared to be about forty.

Since the death of Hingham Misser, a man who was formerly employed as a school master, has, after long hesitation,

been led openly to declare himself a christian, by renouncing caste, and by coming entirely out from idolaters. His friends have been making a sad outcry about him. On the day on which he renounced his caste, they were to be seen crying, and striking their breasts, and making doleful lamentation. All the native christians appear quite satisfied of his piety; but I have purposed delaying his baptism for a month or two until we see how he endures being deserted by his friends; and, also, to see if he be willing to labour for his subsistence, as he is of a caste that only employ themselves as lalabs or teachers. The great grievance of all the Missionaries in this quarter has been, that the native christians are unwilling to do any thing for their support, excepting in the way in which they have been accustomed to work; and as we are doubtful whether we can get children to attend a christian teacher, I have resolved, if we fail in this, not to baptize him until he will condescend to engage in some other employment to support himself. We have proof that it is practicable for the native christians to earn a livelihood among their idolatrous countrymen, because we have one native member who has opened a shop for the sale of wood and other things, and has succeeded beyond his most sanguine expectation.

COLOMBO (*Ceylon.*)

WE are happy to find that Mr. Chater, who has been long labouring at this station with but slender encouragement, has been cheered, of late, by a considerable addition to the little church under his care. The following particulars are copied from a letter just received, and dated

Colombo, Oct. 4, 1824.

I HAVE, I am happy to say, on the present occasion, some information to send you concerning this mission, that I have no doubt will be welcome. On the first Sabbath of the last month our little church received an increase of eight members, one by restoration, and seven

by baptism. One of our new members is a Singhalese female, the wife of my servant, who was baptized about three years ago. Her mind has been long under serious impressions, and I cannot but look upon her as one who has experienced that blessed change, without which no one can see the kingdom of God. The poor man who, as I informed you, predicted so much success to my labours, was another of the persons baptized. I have learned lately that he has long had proper views of the ordinance, and wished to join us; but when he spoke to me on the subject I misunderstood his meaning. He is of Dutch extraction. I believe there was scarcely a dry eye in the place when he related his experience. The next I have to mention is, the Dalloogama school-master. He was formerly a Boodhist priest in the Kandyan country. There is much in him that reminds me of our brother Theophilus; who, you will probably recollect, in life and death, gave us pleasing proofs that he was an Israelite indeed, in whom there was no guile. The other three are all young persons. One of them, Wm. Whyto, is our English and Malabar school-master at Mattaakooly; for which situation, as to English, he was prepared in our Grand Pass school. His life and conduct have been uniformly pleasing; and the account he gave of his views and feelings with regard to the gospel was highly satisfactory. He has long been a constant hearer of the word, and I believe he has not heard in vain. His parents are Malabar heathens. Another of these three is Cornelius, a Singhalese youth, of about thirteen or fourteen. He is the son of our friends at Degambode, who are both of them members of the Hanwell branch of our church. When I was last at that village, I ascertained that he had a great desire to come to Colombo for education; and observing him to be a fine interesting lad, I thought that his desire of knowledge should be encouraged. His parents said they were not able to support him in Colombo, but were heartily willing, if I would board him, that he should come. I desired, therefore, he might be sent down.

Hitherto every expectation entertained of him has been more than realized; and that he has so soon been brought under the influence of religion affords me much pleasure. I entertain the hope that he may be intended, by Providence, as an instrument of doing good to souls in his native Island. If in addition to piety it should appear to us that he possesses talents for the christian ministry, he will probably be the first from Ceylon who will enjoy the advantages of the Serampore College. It is by such persons, as I hope this youth in future may become, that we may expect the cause of God and religion will be best promoted in this country: persons who will have free access to the rich stores of knowledge our language contains, and to whom the medium of communicating instruction to others will be their mother tongue. The other who was baptized is a servant boy of nearly the same age as Cornelius. He is from our Fort congregation, and was a heathen of Malabar extraction. The knowledge he possesses, the manner in which religion appears to affect his heart, and the very appropriate answers he returned to every question we could propose to him at the church-meeting, excited the astonishment of all present. He does not like to retain his heathen name, which was Kamsamy, and has therefore assumed that of Samuel. O that he may be a Samuel for piety; then it will signify but little by what name he is distinguished among men. We had a numerous attendance to hear the sermons on this occasion, and to witness the administration of the solemn rite. I preached in English, and brother Siers in Singhalese. And in administering the ordinance I had to make use of three languages; English, Singhalese, and Portuguese. Three or four more wish to be baptized, two of whom will soon be admitted. In a country like this, where so few can be prevailed upon to pay any attention to the concerns of a future and eternal state, it is encouraging to see a small number become decided and in earnest in the ways of religion. O may this little number prove the first fruits of a plentiful harvest! *Eng. Bap. Mag.*

RELIGIOUS INTELLIGENCE.

REVIVALS OF RELIGION.

MR. SHEPPARD TO MR. SHARP.

Salem, (N. J.) August 2, 1825.

Dear Brother,

By request of some of the readers of your Magazine, I forward a sketch of our revival, which is at your disposal. The darkest time with us, was just before the break of day—about the middle of January last, at a youth's prayer meeting, a religious excitement was manifest by the fervent prayers and addresses which were delivered by the children of God. This spread through the church and congregation. Our communion that month was peculiarly solemn. Meetings became frequent, crowded, tender, and delightful. Although held every evening, a disposition was apparent to continue the exercises to a late hour. Professors seemed *re-converted*, and said, "They never enjoyed more, even in their espousals." Our monthly meeting in February was like our yearly meetings for numbers and interest. There were appearances of an extensive evangelical reformation. Conference meetings, at which every one was conversed with according to his case, or related his experience, were the best seasons we had. At every opportunity of this kind, one or more were awakened, or comforted. Convictions were deep and powerful. For a time some could neither eat nor work, and were afraid to sleep, lest they should "awake in hell." In God's due time, not only comfort, but rapture was given. There was no confusion, tho' some cried aloud. The Lord was in the "still small voice." On the 6th of March I baptized seventeen, and on the 20th eight: and these twenty-five were received at our communion the following day. On the 18th of April, I baptized nine persons, and since, six more; making forty at our four last ordinance days. Previously to these, and subsequently to our Association in September, I had baptized four, one, a physician, a young man of promise. The total number baptized is forty-four. One excepted, I know not any reason to doubt but that the "Lord added them to the church." Persons of different ages from 15 to 60 have been the subjects of this good work. A mother and two daughters, a brother and sister, a brother and two sisters, &c. are interesting cases. I trust useful gifts will be developed. Backsliders in heart, and one in life, have been restored. The revival has been like a refreshing shower upon God's heritage, when parched indeed. It has now passed away, and a calm, as the clear shining after rain, has succeeded.

Some among the first, and not the least affected, have not yet professed religion. May the heavenly physician heal the wounded in the camp. A few supposed to have possessed religion for years have not yet submitted to the ordinances of the gospel. Immortal praise be to the triune Jehovah—from the disposition to continue our evening meetings, and the fervent prayers which are offered for the "remnant that is left," we sometimes flatter ourselves, that a gracious God will set his hand to the work the "second time."

I cannot close without recommending anxious meetings—at which, after reading a portion of scripture, singing and prayer, a particular and suitable address is given to each.

Yours, in gospel relation, &c.

JOSEPH SHEPPARD.

MR. FULLER TO THE LATE DR. BALDWIN.

Dear Brother, *Dorset, Aug. 15, 1825.*

I have the happiness of announcing to you, that which I trust has been the pleasing theme of angels. The great Head of the Church has been pleased in infinite mercy to visit this section of his vineyard with a refreshing shower of divine grace, in turning souls "from darkness to light, and from the power of Satan to the living God." In the town of Arlington, where I have been labouring one half the time for two years past, the dews of divine grace have gently distilled; a deep solemnity, and unusual interest, have seemed to characterize our assemblies for more than a year, while here and there an individual was brought to see himself a perishing sinner, and as I humbly trust, was placed on the Rock of Ages. At length a cloud richly laden with divine blessings lowered on an adjacent mountain, and discharged its contents, even life for ever-more, and a gracious Redeemer is still diffusing mercy on the surrounding plains; this was in a corner of Sandgate, where a number of the members of the Arlington church reside. On the 19th of June I baptized fourteen, and one or two were received into the church who had been baptized 10 years ago, and had never joined any church; a method of baptizing, of which I leave others to judge. We have also received two members whom the Methodists had baptized. I baptized three yesterday: since the work

commenced, there have twenty six publicly put on Christ by professing faith in him, and following his footsteps in the ordinance of baptism—three of whom were baptized last fall, the rest, recently; and the work is still going on.

In the neighbourhood where the work was the most powerful, there was some appearance of enthusiasm. Their advantages in many instances have been small, yet they appear willing to receive instruction. Those who were a few weeks since given to profanity, gambling and sabbath-breaking, are now among the number of hopeful converts. The strong man armed is bound, and his goods have been spoiled. The subjects are clear in attributing the changes wrought, to unmerited grace. This is the Lord's doing, and it is marvellous in our eyes. Advance thy kingdom blessed Jesus,

"And build on sin's demolished throne
"The temples of thy praise."

Ever sincerely yours,

C. M. FULLER.

SOW THY SEED.

ONE of the primitive Moravians, George Schmid by name, went to the Cape in 1727, and going a little way into the interior, erected a hut for himself, cleared a spot of land for a plantation, and by winning the good will of the Hottentots, induced them to let him teach their children. He taught them to read Dutch, and instructed both them and their parents in the main truths of Christianity, undefiled with any human inventions. What he did was upon a small scale (for he baptized only seven adults); difficulties were thrown in his way by the colonists, and he went to Europe in 1744, in the hope of obtaining from the government in Holland permission to re-visit his little flock, and continue the labour of love which he had begun. But he was never allowed to return. The Moravians were informed that the forsaken Hottentots kept together, and longed for their teacher; but it was not till after an interval of almost fifty years that they understood how well Schmid had laid the foundation of his work. When the Missionaries then obtained permission to form a settlement in the colony at Bavian's Kloof, a Hottentot woman, eighty years of age, was carried to see them, being too infirm to walk. Schmid had baptized her: she had preserved a Dutch Testament as a treasure beyond all price, which another woman, who had learnt to read from one of Schmid's pupils, used to read to her. Her faith and knowledge had been thus preserved, and

through her means the missionaries were welcomed as benefactors and teachers.

BIBLE ANECDOTE.

The Rev. Mr. Newton, of Wakefield, speaking in favour of Bible Associations, mentioned a circumstance which took place in one of the Associations at the west end of London. The persons who had undertaken to solicit subscriptions called on the master of an alehouse, who refused to subscribe. They proceeded to state some of the benefits of the Association and the great want of Bibles; but still he refused. They then asked his reason. He replied, 'they do harm.'—'How so?' 'Why, since the poor have subscribed to your Association they have not frequented my house so much as they did.' 'But they still will come to you for what they want.' 'True; but before, they used to come on Sunday evenings, and smoke their pipes; but now they stay at home and read their Bibles—I will therefore have nothing to say to you.'—The friends of the Bible, however, still persevered, saying, 'Those who read their Bibles, there find written, *Owe no man any thing*; they therefore learn to pay for what they have.'

'Ah! ah! I never thought of that,' cried he; 'it is better, then, I find, to sell less, than to have *many bad debts*;' and with this he immediately subscribed.

Difference between Religion and Profession.

There is a wide difference between religion and profession, as to their advantages. To bend the knee, morning and evening, before the God of heaven, in a spirit of formality, will avail but little, either as to the direction, or the consolation of life. It will not arm us against calamity; it will not deliver us in danger; it will not console us in affliction; it will not guard us against the wiles of temptation, or the frowns of persecution. Religion will do this; but not the form of godliness. While the countenance of the Christian glows with the brightness of Divine Communion, the professor rises from his knees with an understanding as dark, a heart as wavering, a will as perverse, passions as corrupt, as when he approached the throne of Mercy.—The first returns from the closet, as a child who has held affectionate intercourse with a father; the second, as a poor blind Pagan retreating from the temple where he had been offering a few grains of incense upon the altar of an unknown God.

PARIS BIBLE SOCIETY.

WE have received the monthly "Bulletins of the Paris Bible Society, up to a recent date, and wish that our limits allowed us to translate very largely from these interesting documents. Feeling as we do most deeply interested in all that concerns the promotion of true piety in France, and especially in the religious prosperity of our fellow-christians of the Protestant communion, we have learned with the greatest satisfaction the success with which it has pleased God to bless the operations of this most important institution. For the present, we must content ourselves with the following passages from the documents before us, to which we may find another opportunity of again adverting.

The Society most properly lays down as the foundation of all its proceedings that truly Protestant and scriptural maxim, that "the sacred books of the Old and New Testament contain the foundations of our faith, all the principles which should guide us in the present world, and all those truths which lead to happiness in that which is to come. Hence the primary duty of a christian is to read and meditate upon the Bible, and the greatest blessing which man can offer to his fellow-creatures, is to place this Divine book within their reach."

Speaking of the success which has followed the exertions of the British and Foreign Bible Society, the Committee justly remark: "It would be a great mistake to imagine that these magnificent results are due principally to the richer classes of society. For in the first place the English Government has no connexion with the Bible Society, although the princes of the royal family, the ministers of state, and the nobility, may individually be members of it. More than two thirds of the sum it has received proceeds from the voluntary contributions of artisans, mechanics, and labourers; it is the produce of their savings; it includes even the mite of the widow and orphan."

The Committee proceed to point out the great importance of a Biblical Institution, with reference to the peculiar circumstances of their own communion.

"The French Protestants have not been strangers to the general feeling which is bringing evangelical christians back with renewed ardour to the regulating code of their faith. To the reasons which their fellow-christians in other countries had to promote this object, their peculiar situation added others still more urgent. It was necessary to supply in the bosom of their own families the loss of those Bibles which were destroyed at the period of the suppression of the Reformed Church;

a loss which could be but very partially repaired during the years of revolution and war which succeeded without interruption from the re-establishment of their rights till the restoration. It was necessary also to provide for replacing those Bibles, which, although they had escaped destruction, were no longer fit for use, the language not being sufficiently intelligible. It was necessary to supply the increasing wants of successive generations, to whom the improvement in intellectual education, which is generally perceptible in the most numerous classes of society, renders reading at once more easy and more necessary. The importance of the measures which supply this deficiency appears with an increased weight of evidence when it is considered that the Protestants are scattered in the midst of a large Catholic population, and that they are destitute in many places not only of public worship, but also of every means of religious instruction. Must not this motive render the possession of the Bible even more indispensable (if we may so speak) to them than to their fellow-christians in other countries? And if it be recollected again that France is deprived of all those public and private institutions which, since the time of the Reformation, have in Protestant states supplied the ordinary demands by new editions of the sacred Scriptures, is it not absolutely necessary for the French Protestants to establish among themselves a special institution, which alone is capable of supplying wants so various, and so calculated to affect every benevolent heart?"

It must be truly gratifying to British Protestants to witness the zeal with which the cause of Bible Societies is espoused by the members of sister communions on the continent. "With few exceptions," remark the Committee, "all the Reformed consistorial churches possess biblical establishments, which proves that their ecclesiastical authorities unanimously acknowledge their necessity and utility. In the small number of those churches which are still deprived of Bible Societies, measures are being taken to establish them as soon as possible."

The parent and auxiliary committees have wisely taken every opportunity of giving the utmost publicity to their proceedings.

"Independently," they remark, "of the wish which the several Committees felt to give an account to the subscribers of the disposal of the funds which were intrusted to them, they resolved to undertake this task from the conviction which they feel, that the prosperity, and even the support, of the Bible Society in France, absolutely requires

that its object, its principles, its constitution, its labours, the amount and expenditure of its funds, the names of the persons who compose it, and of those who manage it in all its departments, shall be made as public as possible, and that it is by this publicity that every effort that malevolence or ignorance may direct against the simple and eminently religious object of this institution will be defeated."

The Society have distributed, directly or indirectly, more than fifty thousand copies of the holy Scriptures. Without such an institution, it would have been difficult, not to say impossible, to supply a very small part of the necessities which existed in France.

Among the Bibles printed under the direction of the Society, is a stereotype impression in large octavo, according to the version called Ostervald's: of which 4,000 Bibles, and 2,000 Testaments are already struck off, and a new impression is going to be put to press. The Society is making preparations for publishing Bibles in various sizes; among others a Bible in folio, or in quarto, for the use of families and for public worship, and pocket Testaments.

In order to offer to the French Protestants a constant supply of Bibles and Testaments of the two versions of Martin and Ostervald, the Society requires very considerable funds; which, the Committee remark, depend principally upon the support of female Bible Societies, and the numerous Bible Associations, which are already formed in Paris, and in other parts of the kingdom. Some of these latter are composed of artisans and mechanics, others of agricultural labourers, and many even of children at school. These, as well as the female societies, are established, the Committee state, upon the model of those with which England abounds; their object is to collect weekly and monthly contributions, either to procure Bibles for those of their members who are still destitute of them, or to increase the general funds of the Society, and to enable the central Committee to meet its official expenses, to procure new stereotype plates, and to make gratuitous grants of Bibles for Paris and the departments. These last amounted, last year, to the sum of more than 28,000 francs, without reckoning the depots of Bibles and Testaments which have been established in different parts of the kingdom.—The Committee attest, that "the Bible Societies and Associations have already produced the

most beneficial effects in France. They have reanimated christian piety; they have brought the members of the two Protestant communions, formerly too much dispersed, nearer together, and have formed a new bond of union between the Reformed churches. They have exhibited to all classes of society, Protestants zealous in the cause of religion, which is also that of good order and good morals." And they add: "The purity of the Bible Society's objects, and the publicity given to all its operations, which their very nature exposes openly, and renders incompatible with any design foreign to the simplicity of its aim; in short, intentions so perfectly upright, and so benevolent, cannot fail of conciliating the good will of christians not of our communion, and ought to secure to us more and more of the high protection of a government which justly considers the support of religion as among the first of its duties. But the most solid support of our confidence, and the only immoveable foundation of our hopes, is in that Divine Providence which, in the sight of the principal nations of the five divisions of the globe, has already impressed upon the labourers of the Bible Society the seal of its august sanction, by granting to them a protection which may justly be compared to that with which it surrounded the first heralds of the gospel and the enterprises of our glorious Reformers."

The Committee give the following striking epitome of the rapid advances of the Biblical cause. "In 1804, a small society of friends to the Bible is formed in England: in 1824, three thousand Bible Associations, more or less numerous, are employed in distributing it in every part of the globe. In 1804, the parent Society receives contributions to the amount of six hundred pounds for the promotion of its object: in the beginning of 1824, its receipts have amounted to more than a million sterling. In 1804, measures are taken for printing some thousands of copies of the Bible in English and Welch: in 1824, more than five millions of copies of the sacred Scriptures in an hundred and forty languages of every part of the habitable globe, had been dispersed by the exertions of Bible Societies. Who can calculate the amount of good which has hence resulted? God only knows it; but eternity will reveal it. But does not this unexpected success prove that God favours the efforts of associations employed in the distribution of his word?" [Chris. Obs.

ANNIVERSARY OF THE ENGLISH BAPTIST MISSIONARY SOCIETY.

PERHAPS some of our readers are not aware that attempts have been made both in England and the United States to destroy the confidence of the religious publick in the character and labours of the Baptist Missionaries in the East Indies. So far as the Translations have been assailed, we think that a satisfactory answer is given in the following speech delivered at the Anniversary of the Baptist Missionary Society in London, by the Rev. Joseph Kinghorn.

AMONG the circumstances which call our attention this day, allusion has been made to certain charges against us, insinuating that our missionary undertakings are altogether a system of deception. Aspersions were thrown out at a late dinner of the Unitarian Fund, which seriously affect the character of Dr. Carey and his coadjutors, and the translations in which they have been engaged; and as these statements have since been circulated in the newspapers, it seems proper to take some notice of them on the present occasion.—Their versions are charged with misrepresenting and destroying the sense of the scriptures.—Matter of accusation has been drawn from the various revisions and corrections to which they have been submitted. They pass, it is said, “through so many filtrations,” that little of the real meaning of the sacred volume can be discovered.—Every proof-sheet has certainly been revised three or four or more times over, and then it has received the final correction of Dr. Carey. But we never should have thought of a public censure being founded on the very means that were employed in order to attain the greatest possible accuracy.—One charge against Dr. Carey is, that he translates from the *English* into the Bengalee. This we positively deny. That he makes use of the English version and many other versions, is readily admitted; and that man can know nothing of translation who would blame a translator for availing himself of every assistance to be derived from the labours of any or all who had gone before him. But the text which Dr. Carey uses as the basis of his translations, is what is commonly called the Received Text of the originals, the same that has been used by all the churches and translators of the western world.—This, however, constitutes another charge; though the two

charges are not quite consistent with each other,—that Dr. Carey has not taken Griesbach’s text of the New Testament, but has followed the Received Text. To this we answer, that when Dr. Carey commenced his career of translating, the labours of Griesbach were but just beginning to be made publick to the world; and literature is a republick which is slow in its decisions. Is Dr. Carey to be blamed for not taking upon him to decide a question which the literati of Europe had not decided? And even now they are far from being agreed respecting Griesbach’s emendations. Besides, Griesbach’s text contains only two or three serious variations from the Received Text; and consequently its rejection or adoption can but very little affect the general value of any translation. Again, an old story has been brought forward, and it has been affirmed, that in the Serampore version of Matthew in Hindoosthane, the language employed in the first verse of the seventh chapter conveys to a Hindoo the same idea as an Englishman would receive if it were rendered in English—Do no justice, that justice may not be done to you. Now I must confess I should not think it matter of any great wonder, or the translators worthy of any great blame, if there had been a few such errors. But in order to obtain all the satisfaction we can in this instance, we have submitted the accused translation to Dr. Gilchrist, who, in his reply to our Secretary, says—“I have examined the first and second verses of the seventh chapter by Saint Matthew into Hindoosthane, in the Naguree character by the Baptist Missionaries at Serampore, and, *I cannot* detect any thing like a *false or unfaithful* translation from either the Greek or English. The severe accusation, brought against the translators of the two verses in question, seems *entirely groundless*.” To a subsequent inquiry by our Secretary whether we were at liberty to make publick use of this opinion, Dr. Gilchrist politely replies: “I give yourself and the very respectable Society, of which you are Secretary, full permission to use my communication to you *wherever and whenever* you please; for TRUTH cannot change by time and place. On the present charge by the Unitarians, it seems to me *entirely* on the side of the Baptist Missionaries.” Dr. Gilchrist proceeds to speak of Dr. Carey in terms of warm regard, as his old friend and colleague in the Calcutta College, a

real christian, an honest man, and an indefatigable Orientalist. Would Dr. Gilchrist have given this character of Dr. Carey, if he had not known him to be both able and disposed to execute with faithfulness the work he has undertaken? Another charge is, that the Baptist Missionaries have brought forward a translation into a language that never existed, and that was never spoken by any people upon earth. Really, if Dr. Carey and his associates had possessed ingenuity enough to invent a new language, and to do all that this charge insinuates, they must be men of far greater ability than we have ever yet taken them to be. But seriously, this charge also must be met by a positive denial. People have come forward who have spoken this language from their infancy, and to whom the version alluded to is perfectly intelligible. Another charge is, that the Bible is translated in such a way that men laugh at it. But need we go far, even in this country, to find persons who laugh at all that is sacred; in too many instances, we fear, to their own destruction? But does it follow from this, that the Bible is not the word of God? Wicked men often laugh where Satan trembles. A considerable check upon mistranslation must have been furnished by the Bible Society in their offer of five hundred pounds for a version, on condition of its undergoing such an examination as to give satisfactory proof of its accuracy. It is easy to find fault with every translation. The first translation ever made of the Old Testament was the Septuagint; every one who knows any thing of the matter, knows, that many difficulties have arisen in reference to it, and that many objections to it have been made. Jerome made many attempts at correction when he published the Latin version, commonly called the Vulgate. There have been many variations in all our successive English translations; and modern criticism has pointed out many advantages to be gained by a revision of the best of all translations, our authorized English version. For this I would only refer to that eminent scholar, formerly Bishop of London, Dr. Lowth. The demands in India for the Bengalee Bible have taken off several editions. Now was ever a work in English called for, and repeated editions taken off, unless it was esteemed interesting in its style and matter? We really wish those who object to our translators, would endeavour to do better themselves, and in more accurate and classical language. But while we

recognize the free rights of liberty, yet we sincerely regret that the objections have been made, which we fear originate in the system adopted by the objectors. Unitarianism tends to lower the feelings of men with respect to the dignity of Christ, the benefits derived from him, and our obligations to him; it lowers in their minds the importance of conversion, and brings them into the frigid zone of religion. This is not the time or place for a dissertation on the tendency of system, but I cannot forbear making one remark here. They object to our speculations, as they call them; as if the doctrines which we believe and they reject were mere points of speculation: but I contend that there is no doctrine more practical than that of the dignity and atonement of Christ. If his authority be supreme, our obligation to implicit obedience is clear. If he was merely a human messenger from heaven, he must be too much on a level with ourselves to command our entire devotion to him. The most effective lever that can be placed under the human heart is the evangelical motive arising from the dignity, the atonement, and the glory of the Saviour. There is a circumstance connected with the present subject, which furnishes some confirmation of our remarks. The charges against our translators have been professedly founded on the Answers of Mr. William Adam, of Calcutta, to certain Questions proposed by Dr. Henry Ware, Professor of Divinity in Harvard College at Cambridge, in North America. Now in the American edition of these Queries and Replies, there is also the following question, proposed likewise by Dr. Ware, to be submitted to Ram Mohun Roy, an eminent Hindoo, whom I know not how to designate. It seems hardly fair to call him a heathen, and I know not whether he can be said to have embraced christianity. The question is this, "With the complete knowledge which you possess of the character both of the Hindoo and of the Christian Theology, and of their moral influence and tendency, do you think it desirable, that the inhabitants of India should be converted to christianity,—in what degree desirable, and for what reasons?" Does not this question sufficiently exhibit the frigid character of Unitarianism? Would any of us,—would any man with a heart influenced by the love of Christ, submissive to his authority, and zealous for his glory, put such a question? But to return to the motion. Let all the friends of the Society exert themselves for the increase of its

funds; but while you give us your money, grant us also your prayers, that the Holy Spirit may be poured out upon us, without which we can have no success.

[*Eng. Bap. Mag.*]

BURMESE WAR.

CALCUTTA papers bearing date April 20th, contain official information of the capture of Aracan, by a Division of the British army, commanded by Brig. Gen. MORRISON. The same papers state, that the Burmans still maintained a formidable opposition, and had in some instances checked the successful prog-

ress of their invaders. No quarter was given by either party; and the Burmese are said to be in the habit of disintering all the English they find buried, mutilating their bodies, and sending them down the river on rafts. Bassein was occupied by the British on the 4th of March last, after the Burmese had set fire to the town, and destroyed five ships they had there. From the missionaries at Ava no information has been received by us. It is our duty to wait a little longer with patience, and be prepared to hear of their safety with devout gratitude, or of their separation from earth with feelings of submission to the will of God.

OBITUARY.

REV. JOHN RYLAND, D. D. LL. D.

DIED, at Bristol, England, on the 25th of May last, the REV. JOHN RYLAND, D. D. LL. D. President of the Bristol College, and Senior Secretary to the Baptist Missionary Society, in the 73d year of his age. During the last 57 years of his life he had sustained the character of a faithful minister of the gospel, and was the honoured instrument of leading many souls from the devious ways of error into the paths of righteousness and peace. For 31 years he was President of the College at Bristol, and in that highly important station he advanced the interests of Religion and Literature, by his steady Christian deportment, by the energies of his uncommon intellect, and by the variety and depth of his erudition. He ever watched over the youth committed to his care by the churches, as one that must give an account to the Head of the Church. At the formation of the Baptist Missionary Society in England, nearly 33 years ago, he was one of the distinguished men who made the earliest efforts to originate it, and to equip the first missionaries who sailed for India,—Dr John Thomas and Mr. William Carey; and he continued to be, until the time of his death, the zealous, and indefatigable, and faithful friend and servant of the missionary cause. On the death of Dr. Fuller, the first Secretary of the Society, in 1815, Dr. Ryland was called to discharge the arduous and responsible duties of Secretary. In consideration of his many other important charges, together with his declining health, the Society a few years ago associated with him, as an Assistant, the Rev. J. Dyer, of London. It has rarely fallen to the lot of any man to labour for a longer time, or with greater usefulness, in the gospel vineyard, than was the privilege of the

honoured subject of this notice. In the course of his protracted and various labours, it is believed that he ever endeavoured to exerceise "the patience of the saints," and to "keep the commandments of God, and the faith of Jesus." "Blessed are the dead who die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them." The address at his grave was made by the Rev. Dr. Rippon, and the funeral sermon was preached by the Rev. Robert Hall.

GEORGE OUTLAW, ESQ.

DIED, on the 13th of August, at his residence in Bertie County, North Carolina, GEORGE OUTLAW, Esq. a member of the House of Representatives of the United States during a part of the last Congress, and a man highly esteemed in his own State for his public usefulness and private integrity. Mr. Outlaw had been, for a number of years, an exemplary member of the Baptist church, and died, as he lived, in the expectation of a blissful immortality, through the merits and atonement of the Son of God.

REV. DR. FURMAN.

IN our last, the death of this venerable and faithful minister of the Gospel was hastily announced. Peculiar circumstances prevented particulars. The loss of no minister was ever more generally lamented, though all were satisfied that he fell like a shock of corn in its season, fully ripe for the harvest. His whole life had been devoted to the cause of Christ—and death had no terrors to him. He knew in whom he had trusted, and did not fear to meet his Saviour—for Christ was all his theme. He was not fearful

of death, though he disclaimed all merits in himself—it was on Christ that he depended. Yes! he whose life had been devoted to the good of mankind—who had passed through various scenes without even the shadow of suspicion as respected the purity of his motives,—when called to close his long and useful career, looked alone to Christ.

To the last, his Church and people were near his heart. To a member he said, a very few days before his death, in reply to an expression of his fears respecting the Church, "Trust in God." In the same conversation, when reminded that his health was too feeble to enable him to pursue such a topic, he said, "When speaking of the Church, I feel no bodily pain." With sentiments like these he breathed his last—expiring without a struggle. So calm and serene was his end, that those who were watching over him, thought he had only fallen asleep, when his spirit had winged its flight to the bosom of its Saviour.

Dr. Furman died on Thursday night, 25th ult. at about 10 o'clock. On Friday afternoon, notwithstanding the shortness of the notice, immense numbers attended to pay the last sad tribute to his earthly remains. Between five and six o'clock the body was removed from his late residence in Church-street to the hearse; and the procession moved to Broad-street in the following order:

Officiating Clergymen; other Clergymen, (not pall-bearers;) the Hearse, supported by pall-bearers, (all Clergymen;) Family of the deceased; Domesticicks; Members of the Baptist Church and Congregation in mourning; Members of the Charleston Bible Society; Members of the Charleston Religious Tract Society; Members of the Revolutionary Society; Citizens:—the colored Members of the Church walking on each side of the Procession.) Nearly all the Clergy, of every denomination, in the City, were present.

The Funeral Procession moved to Broad-street, up Broad-street to Meeting-street, down Meeting-street to Tradd street, down Tradd-street to Church-street, and down Church-street to the Baptist Church. On arriving at the Church, the body was conveyed down the middle aisle; and this large and spacious building was soon so crowded as to prevent access to hundreds. The prayers were offered up on this occasion, by the Rev. Dr. HENRY, one of the officiating Clergymen, in his usual solemn manner. The Funeral discourse was preached by the Rev. Mr. WM. A. McDOWELL, the other officiating Clergyman, from Mat. xiv. 12.—"And the disciples came and took up the body, and buried it, and went and told Jesus." We

shall not attempt to give even a brief outline of this excellent discourse. Suffice it to say, that it was appropriate, and delivered in that feeling manner which evinced that the speaker's heart felt every word uttered by his lips. A great man had indeed fallen in Israel, and been gathered to his fathers in a good old age.

Between 7 and 8 o'clock, the body was consigned to its kindred earth, till the resurrection of the just.

Dr. Furman was 69 years, 10 months, and 16 days old. His constitution was naturally good; his mind appeared as vigorous as ever; and but for the fatal disease which carried him off, he might have lived many years longer in the full exercise of all his powerful faculties. When about 16 years of age, he commenced calling upon sinners to repent, being then a licensed preacher. At 19 he was ordained to the Gospel ministry;—and has been ever since a bright and shining light. His praise is in all the churches. We say, as he said in his funeral discourse on the death of the Rev. Mr. Botsford,—*"Farewell, thou man of God."*

At a special meeting of the Congregation of the Baptist Church, on Sabbath morning, a committee was appointed to prepare a suitable Preamble and Resolutions on the melancholy occasion of the death of their Pastor. This committee reported at an adjourned meeting on Monday evening, when the Preamble and Resolutions were unanimously adopted, and ordered to be published. The Board of Managers of the Bible Society, and the Directors of the Charleston Religious Tract Society, have also appointed Committees for a similar purpose. *South. Int.*



REV. THOMAS BALDWIN, D. D.

It is with emotions of sorrow, mingled indeed, with consolation and hope, that we record the decease of the late highly respected senior Editor of this Magazine.

THE REV. DR. BALDWIN fell asleep in Jesus at Waterville, (Me.) on the evening of August 29th, 1825. As he had taken an active part in promoting the establishment and prosperity of the College in that place, he left home with a view of attending for the last time its Commencement. His journey seemed to be beneficial to his health, and he possessed rather more than his usual flow of spirits. On Lord's day, Aug. 28th, he preached twice. In the afternoon, he expatiated with much freedom and animation on the words of the Apostle, Gal. ii. 20. "The life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." In this, his last, discourse, he bore testimony to the supports which he

had derived from the gospel of Christ, during a long life. And, he declared, that he had no other hope of pardon and acceptance with God, but through the mediation of the Redeemer. With an emphasis, that will never be forgotten by some who were his hearers on that occasion, he adopted the language of his text as his own, and said—"the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me."

The next day, in company with Mrs. B. and some christian friends, he rode eighteen miles. The time passed away very pleasantly while this venerable servant of Christ gave a sketch of the labours and journeyings of his early life. In the evening, he took the lead in family worship. And having kindly shaken hands with each individual present, about 9 o'clock he retired to rest. In two hours after this, without a struggle he breathed his last. We may almost suppose that his happy spirit was surprised and delighted with the glories of heaven, ere it had become conscious of a removal from its habitation of clay.

The remains of this revered and beloved servant of God were brought to Boston, that his mourning Congregation, the ministers with whom he had been long associated, and the community at large, might have an opportunity of indulging their sympathies, and of paying the last tribute of respect, to one whose death was felt to be a public calamity. On Monday, Sept. 5th, the day appointed for his interment, a prayer was offered at the house of the deceased by Rev. S. Gano, of Providence. After which, funeral services were performed at the Second Baptist Meeting-House, in the presence of a crowded, solemn, and weeping assembly. Rev. Joseph Grafton, of Newton, prayed. Mr. Sharp of Boston, delivered a discourse from Acts xi. 24. "He was a good man." Rev. Francis Wayland, jr. of Boston, closed the services by prayer, after which, the body was conveyed to the tomb, followed by one of the largest funeral processions we ever beheld, in which was the Governor of the Commonwealth—the late Secretary of State—and the Clergy of all denominations. From the Meeting-House to the tomb, which is a considerable distance, the streets were lined with spectators, who gave evidence how deeply they were affected with the event, by their silence and tears.

Thus has terminated the mortal career of one, who for forty-two years had been an able, laborious, and successful minister of Christ, and of whom it might be said, that besides the duties of his pastoral charge, the care of all the churches was upon him. For a long succession of years, his thoughts and his pen were employed in contributing to the stability

and prosperity of the denomination with which he was connected. Among other useful services which he rendered to the cause of Christ, was the unwearied and efficient aid which he rendered to this periodical work. For nearly fourteen years it was edited solely by himself, under the title of the "Massachusetts Baptist Missionary Magazine." And although since the year 1817, others have been associated with him in this department of labour, yet he continued to enrich the pages of this work with sentiments and counsels that had been matured by experience and age; and the influence of his deservedly respected name, gave to it a more extensive circulation. As it is our purpose to publish a Memoir of Dr. Baldwin, in our number for January, 1826—we shall not enter now on a delineation of his life and character. While each of our readers is ready to say—"Let me die the death of the righteous, and let my last end be like his!"—We would subjoin, Be ye followers of them, who through faith and patience inherit the promises, having entered into rest.

STANZAS

Suggested by the Rev. Mr. Sharp's Sermon at the funeral of the Rev. Thomas Baldwin, D. D. Founded on Acts xi. 24. "He was a good man."

He was a good man. On his open brow,
Benignity had set her brightest seal;
And though the iron hand of Time might plough
Some furrows there, still you could not but feel
When looking on him that the highest weal
Of human kind was to his bosom dear;
Age did not cloud it, age could not conceal
The beam that shone so pure, so warm, so clear;
Such was the Man of God whose memory all revere.

He was a good man. When at first he felt
The high, the only unction from above,
With what emotion did his spirit melt
Subdu'd as he of Tarsus by the love
Of God's own dying Son. And much he strove
That such stupendous mercy not in vain
Should be received. O let his actions prove
How well he did that moral mould retain,
Faith led the glorious march, and Virtues fill'd the train.

He was a good man. Those who knew him best,
Will echo back with emphasis the praise.
In every circle was his worth confest,
From that which brighten'd in his tender gaze,
To those which hail'd from far the steady blaze
Of his more public life. Wide was the sphere
Of usefulness he fill'd. The distant rays
Of excellence like his, diffus'd appear,
And waken youthful minds to run the same career.

He was a good man. And the sudden shock
Of his removal, still is trembling deep
In many a heart. His desolated flock,
With his afflicted child and widow weep.
Zion for him doth solemn mourning keep.
Sad are her sons, her virgin daughters pale,
And oh! in distance with majestic sweep
Like the deep sigh of the autumnal gale
From every quarter comes the voice of solemn wail.

He was a good man. Yet amid our tears,
Sweet grateful thoughts within our bosoms rise;
We trace his spi-rit up to brighter spheres,
And think with what pure rapturous surprise
He found himself translated to the skies.
From night at once awake to endless noon.
Oh! with what transport did his eager eyes
Behold his Lord in glory. 'Twas the boon,
His heart had longed for! Why deem we it came too soon?

MR. ISRAEL ALGER, JR.

Just one week after the demise of a sister who was hopefully pious, Israel Alger, Jr. of Boston, died at the house of his parents in Bridgewater, (Mass.) Mr. Alger experienced religion when he was young, and continued steadfast in the faith and practice of Christianity to the end of his days. He was a graduate of Brown University; and, although he never became a Pastor, yet being a licentiate in the ministry, he occasionally preached to destitute Churches. For several years he was a successful instructor of youth; and was the author of some elementary works on particular branches of education, which have been favourably received by the publick. Mr. Alger rendered an important service to the Christian community by preparing for the press and publishing the "Pronouncing Bible." We consider it a kind arrangement of providence that he was permitted to complete his valuable edition of the Scriptures a short time before his labours on earth terminated. The parents must keenly feel this bereavement of their children. But it is not their affliction to sorrow as those who have no hope, "for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

DONATIONS, &c.

Account of Monies received by the Treasurer of the Baptist General Convention of the United States.

1825.

Aug 26	From Bap. Ch. Troy, (N. Y.) for Burman Mission,	29,19
"	Bap. Ch. Hudson, (N. Y.) by Rev. S. H. Cone,	16,00
"	Sab. School attached to Oliver-street, superintended by Mrs. Prud'homme, by Rev. S. H. Cone, for Cherokee Indian Schools,	20,00
29 "	a Fem. Friend in Weston, by Uriah Gregory, for Burman Mission,	1,00
Sept. 3 "	Bap. Ch. and Soc. Mount Desert, (Me.) by Rev. Samuel Norton, for Burman Mission,	3,16
17 "	Bap. Evan Soc. in the western part of Mass. through Norman Warriner, Esq. by the hand of Rev. Thomas Barrett—as follows: viz.	
"	Sandisfield Soc. by E. Walker, for For. and Indian Mission,	5,50
"	Russell Fem. Char. Soc. for Burman Mission,	7,50
"	Hinsdale Fem. Mite. Soc. for Burman Mission,	3,00
"	Hinsdale Fem. Soc. for Education of beathan females,	2,88
"	Mr. John Perry, of Hinsdale, for Ed. of beathan females,	1,12
"	Westfield and Montgomery Fem. Benev. Soc. for Burman Mission,	6,71
"	Ephraim Walker, for Burman Miss.	1,00
"	Agawam Fem. Soc. for Convention to dispose of,	8,75
"	Collection at Agawam, for Carey Station,	9,00

"	Elder Asa Todd, for Bible Translation	1,00
"	a Friend, for do	1,00
"	a Fem. Friend, for Carey Station,	1,01
19 "	the Fem. Prim. Soc. in Wicasset (Me.) by Rev. A. Briggs, Treas. of the Baptist Convention of the State of Maine,	7,50
"	the Male Prim. Soc. of Waterville, by Rev. A. Briggs, as above,	17,75
"	the Fem. Prim. Soc. of Waterville, by Rev. A. Briggs, as above,	12,00
"	the Warren Association, by Hugh H. Brown, Esq. Treas.	124,16
24 "	Norton Bap. Fem. Mite Soc. by Mr. E. Lincoln,	3,62
"	a Friend to the Burman Miss. by do.	5,00
"	a Friend, by do.	1,00
"	Norman Warriner, Esq. Treas. of the Bap. Evan Ben Soc. pr Rev. Mr. Barrett, through Mr. E. Lincoln,	10,70
"	From Levi Farwell, Esq. Treas. of the Boston Bap. Ass. it having been received by him at the Annual Meeting in Mettoun—as follows: viz.	
"	First Bap. Ch. and Soc. in Charlestown,	36,12
"	Two Female Friends of do. being the profits of the sale of 87 copies of the Rev. Dr. Chaplin's Miss. Sermon at the Ordination of Rev. Mr. Boardman, for Burman Miss.	3,75
"	Charlestown Female Baptist Miss. Society, for Burman Mission,	20,00
"	Lord's Day Sch. Children, Charlestown, do.	2,17
"	Children in Miss Wymans' School, Charlestown, do.	1,00
"	Mrs. Rebecca Perkins, Malden, do.	1,00
"	Fem. Benev. Soc. in Cambridge and vicinity,	44,05
"	a Friend in Cambridge, by Mr. Woodbury,	2,00
"	Miss Sally Read, Cambridge,	1,00
"	Bap. Ch. and Soc. Littleton,	4,50
"	Fem. Char. Soc. do.	11,00
"	Mission Box, do.	13,87
"	Miss Matilda Saltonstall, Haverhill,	6,00
"	Bap. For Aux. Miss. Soc. do.	17,30
"	Fem. Char. Soc. Dunstable, (Mass.) for Indian Mission,	11,42
"	Individuals in Dunstable, (Mass.) for do.	3,58
"	Bap. Church, Dunstable, (Mass.) for Carey Station,	5,00
"	Malden Fem. Mite Soc. do.	30,00
"	Bap. Ch. and Soc. Malden, do.	20,00
"	Bap. Church and Soc. Chelmsford,	17,19
"	Female Cent Soc. do.	11,00
"	Milford Prim. Soc. of Gentlemen,	42,60
"	Fem. Cent Soc. Milford,	16,10
"	Miss Box, by Mrs. Everett, Milford,	2,31
"	Ladies in the First Bap. Ch. and Soc. Haverhill, for Education of Burman females,	12,56
"	Fem. Judson Soc. of Second Bap. Ch. and Soc. in Haverhill, for Ed. of Burman females,	9,50
"	Eunice Nichols, Cambridge, for Carey Station,	1,00
"	Children in Brookline, by Mrs. L. Griggs, for Ed. of Burman children,	1,08
"	Fem. Mite Soc. Salisbury, (New. H.)	4,22
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